# THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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## WEEK BY WEEK

### The Meetings

THE annual meetings of the General Assembly held in London last week were well attended as usual and full of life. It is a great pity that the sense of purpose and confidence these meetings always give cannot be conveyed more adequately to the churches in the country. Essex Church, where the opening service was held, was packed, and University Hall, Gordon Square, where the last meeting was held was much too small to admit all those who wished to get in. The value of the meetings lies in the opportunity afforded to delegates of the visible fact that they belong to a Church or a community with purposes far beyond a single church building. It gives confidence and imposes responsibility. It is probable that no Assembly meetings have given a deeper sense of this fact. There is a life and vitality in the movement undreamt of—we are persuaded—by many of its members.

### Some of the Difficulties

There are, of course, some difficulties. There was a certain proclivity at some of the meetings to talk big and vaguely and, by the nature of things, promise little action. It would be well in the future if the movement remembered what it is, a religious movement, small in numbers, whose influence depends upon the nature of the religion it realises. The physical resources are small and limited; there is a temptation to regard them as bigger than they are and form plans and ideas upon wholly imaginary resources. Perhaps more effort has been wasted and more disappointment caused in this direction than in any other. The internal strength of the movement would be increased if it turned from the wholly spectacular to the little things of significance and worth. It is probably true, for instance, that the most promising new causes that have been established during the past few years have been brought into existence without any sound of trumpets, but with the unstrained, unspectacular efforts of a few people here and there who knew exactly what they wanted. If the movement realised, without strain, that it is a religious movement, and that much—perhaps everything—can be accomplished by the intense realisation of that simple fact, a new and stimulating field of development would be opened up at once.

### The Fostering of a "Cause"

One speaker, at one meeting, after giving an account of the establishment of a new cause without fuss and through simple methods of communication, wondered how many other such causes could be founded. How many indeed? No one knows, for the simple procedure has not been thought out. One thing is certain, there are perhaps thousands of Unitarians up and down the country, who never go to a place of worship, have no real opportunity, and yet might like to form a small group. Without fuss, considerable expense, or impossible forms of publicity they may be reached. This simple, unpretentious approach may be more effective than any other. The difficulty always is to be content with the unpretentious and ordinary. The delusion is often entertained that if something of prestige value, or something that catches the public eye, is not being striven for or done, then everything is being left undone. That is not the insight of religion. It is content with what is true and real. And it is content to let the imposing and big grow out of that.

### Theology and Social Action

Occasionally in the meetings the old issue between theology and social action cropped up, and it was certainly discussed among the delegates. It is an issue, of course, frequently misunderstood. A religion worthy of the name will find the thought through which to state its truths; that thought is theology. This in no sense rules out social action, indeed the action is more likely to be effective when it is directed by a consciously thought-out and inwardly felt religion. A religion purely of social action, if there is one, comes perilously near the contempt for the powers of the intellect fairly conspicuous among the religions of reaction today. In any case, social action of itself is a pretty arid answer to the questions of a civilisation that finds itself threatened on the whole, by social powers of various sorts and on a world scale. If the institution of the United Nations, for instance, could save the world, the world would be safe for ever by this time. Social institutions are necessary, but they can be turned into crutches for a religious movement.

The Unitarian community possesses certain insights about the nature of religion, and particularly about the Christian religion, which it must feel to be of paramount importance in all the spiritual issues troubling the world today. It is the duty of the community to realise these insights as clearly as it may. The clearer they are to the people who possess them the clearer they will appear to the people without them. In any case, much is happening in the intellectual ferment of the day which involves very much the insights of a Unitarian faith. They must penetrate the conflicts taking place in men's minds.

### The U.C.M. Appeal

The Unitarian and Free Christian Churches are going through the painful process of adjusting their finances to new conditions. An appeal is made elsewhere in our columns this week—it was printed also last week—from the Unitarian College, Manchester. It has the support of the Council of the General Assembly and the joint committee which met recently in Oxford of representatives of U.C.M. and Manchester College, Oxford.

It has been computed that if the intake of ministers into the U. and F. C. Churches during the next ten years is of the same size as during the past ten years there will only be 130 ministers at the end of the period. The training of ministers is the corner-stone of the future of the movement. The shadow that has been resting on the movement during the past two years is the fate of the colleges. That shadow in no sense has been lifted yet. A generous response to the appeal of U.C.M. will provide time—there is little enough of it—for major decisions to be taken.

# THE ANNUAL MEETINGS

## THE INTERNATIONAL SESSION

SOMETIMES it happens that on the final morning of a conference business is dealt with in somewhat cursory fashion, delegates are restless and empty seats are noticeable, but for the last session of the Assembly meetings this was not true; the University Hall was full to capacity and late-comers could not get in at all.

The Rev. Stewart Carter opened the proceedings by explaining that we had come to hear a report on the Amsterdam conference of the International Association for Religious Freedom. He prefaced his remarks by expressing pleasure that both Miss Margaret Barr and a young German comrade, Herr Paysan, were present. Miss Barr acknowledged this welcome in a brief lighthearted speech in which she confessed she was less afraid of the tigers in the forest than the lions in the General Assembly. Herr Paysan, the young German visitor, followed, telling of the joy that he had received visiting the Y.P.L. branches in Liverpool, Sheffield, London and Manchester. He said the Unitarian congregations in Germany needed the help and the friendship of English Unitarians.

The Rev. Stewart Carter then introduced his colleague of the I.A.R.F. secretariat, Dr. J. van der Lee, who he said had held important positions with the Netherlands Government and was now at Cambridge.

### Christian Humanism

Dr. van der Lee explained that it was his intention to outline "The present tendencies in Liberal Religion" as he perceived them in the light of the last conference at Amsterdam. He felt the position and significance of the cause of liberal religion in present day society could best be symbolised by a comparison between the reports of the I.A.R.F. congresses of 1910 and 1949. That of 1910 which was held in Berlin was issued in a stately bound volume of 800 pages; that for 1949 was a modest mimeographed volume of 140 pages. In the former year Liberal theology was at its height. The leading German theologians, men like Harnack, Gunkel, Bousset, Troeltsch were the leading speakers. Their theme was the contribution of German theology to liberal religion.

In 1949 there were no outstanding German speakers, the number of world-famous theologians was fewer, and the leading addresses came from three prominent laymen; one a member of His Majesty's Government, another a French economist and the third a Dutch politician.

The position had undergone a fundamental change. There had been a reorientation.

At the beginning of the century, the speaker explained, liberal theology had to be scientific, historical and cultural. The approach to religion was a scientific one and a critical study of the Bible was supposed to lead to the ultimate discovery of eternal truth. Jesus was regarded as a historic figure, and when man followed his moral teachings there would come the way to the Kingdom of God.

"This has all gone for ever," said Dr. van der Lee. "Thirty years of war and crisis had taught that a belief in evolution was too optimistic and that reorientation was necessary if the essential values of liberal religion were to be carried into the new forms of society.

"What, then," he asked, "had the Amsterdam congress to say concerning Liberal religion in the present day world? Was a new Liberal theology shaping itself, was it coming into existence, was it adapting itself sufficiently to the needs of the day?"

It was his view that the answer was in the affirmative. There was, firstly, the recognition that religion and science will never cover each other entirely. A scientific approach would never solve the mystery of God. Neither would logic. There was a limit to our thinking, and beyond that frontier there was the problem of eternity.

Secondly, there was the figure of Jesus. He was neither a Jewish Rabbi nor a kind of mythological God. He was Christ in the sense of being gifted by God with the purpose of enlightening us as to the meaning of life. As such, the historic personality of Jesus gained a new meaning.

Thirdly, there was the recognition that the Kingdom of God would neither be the ultimate achievement of human cultural development nor a transcendental mystical greatness. There was need to recognise the limits of human thinking and to realise that God's plan for the world might cut across our well meaning efforts.

These were the main outlines of Liberal theology.

Dr. van der Lee then proceeded to give an outline of the relationship between Humanism and Liberal Christianity. It was often said in these days that our main problem was the maintenance of Humanism in the western world. Western civilisation was based on the essential characteristics of Humanism, these were tolerance, the sanctity of the human soul or respect for the individual. Those who spoke in this way proceeded to affirm that this meant that the crisis of western civilisation was the crisis of Humanism; that all who claimed to be Humanists ought to rally to the defence of these threatened values.

He doubted the accuracy of this analysis. These values of tolerance, and respect for the human soul were not primarily Humanist values. They were Christian values as well. To him, western civilisation was based upon Christianity and Humanism, and he preferred therefore to speak of Christian Humanism.

"I am a Christian Humanist", declared Dr. van der Lee, "and I look for allies both in the Christian churches and the Humanist groups."

The I.A.R.F. stood in the middle way. Some of its members were more concerned with religious freedom; others with Liberal Christianity. Some were anxious for co-operation and understanding with the World Congress of Faiths; others were striving to maintain friendly contacts within the World Council of Churches.

### The Importance of Theology

Principal Raymond Holt followed but not before the Chairman had paid tribute to the splendid leadership which the Principal had given at the Social Service sessions of the Amsterdam conference and which resulted in its being the most successful of them all.

Acknowledging this tribute, Principal Holt said there had been two Amsterdam conferences. One held by the World Council of Churches in 1948; the other by the I.A.R.F. in 1949. It was a case of Goliath and David, but he ventured to say that the fate of the world depended on whether David could overcome Goliath. The World Council of Churches was erected on a dogmatic basis; upon a proposition which was contradictory to all New Testament scholarship. And even if it was not he would still reject it. He had no time either for totalitarian Christianity or totalitarian godlessness.

Their experience at Amsterdam last year had shown that the Netherlands friends were in much the same position as the English modernists; some of them maintaining links with the ecumenical movement. He felt that the theological outlook of the various member groups was very much influenced by their personal experiences. At Amsterdam they had discovered unanimity could be reached about problems of life and work. It was when they came to faith and order that they discovered their disagreements.

"There is a moral here", he remarked, "I do not know if it needs pointing out."

Proceeding, Principal Holt stressed how far-reaching the influence of Karl Barth had been on the Continent and how at times he felt there were people all to ready to shy at the Liberals. Perhaps various differences had their origin in the personal experiences of the various peoples. Experiences of concentration camps had made Continental folk deeply conscious of the influence of evil. With the Americans there was a certain remoteness. They, like themselves, had not had the invader on their own territory. The Dutch, aware out of

their own bitter experiences of what the power of evil could do when it became uppermost in men's minds, had felt an attachment to the eschatological view. All this resulted in the fact that when the reports of the various sessions came to the general conference of the Assembly "the trumpet sounded with an uncertain sound".

Principal Holt proceeded to say he had been shocked during the week to hear people speak of theology disparagingly. He was no recluse, living a life away from contemporary affairs but he would remind them all that when Unitarians led in theology they led in the world of social affairs too. He felt there was need for a theological statement of their faith. He was concerned at certain tendencies. In particular, he was concerned about the extreme reaction which was causing science to be spoken of contemptuously. It was their job to see that their theology was in harmony with any proved results that scientists might obtain.

Again, he was perturbed about the reference to "God breaking in". He believed that God was always revealing himself if men were ready to listen. God was ever seeking men. And men were his instruments. He did not believe that God could bring in the Kingdom without man. It would come in God's own time when God and man worked together. He believed Unitarians had need to emphasise this. Their position in the international organisation was the middle position.

Vigorous discussion followed and at noon the session came to a close. It had been intensely worth while. The conference had enjoyed the privilege of listening to two first-class addresses.

## THE CLOSING ADDRESS

THE concluding address was immediately given by the Rev. E. G. Lee. "No Pilate, no Stalin, no dictator, no iron curtain can divide men who are reflecting on the realities of existence", he declared.

Mr. Lee said that the first creative task of religion was to draw back the veil of illusion from the face of truth. It was reported that Pilate washed his hands of truth and innocency, but he did nothing of the kind. What Pilate did was to wash his hands between one administrative act and another. He sent a man to his death. To him, this was not very important. He was sending men to death every day. But for certain people in Jerusalem it was a different matter. They were aware of the relationship between God and man. They were aware of the problem of good and evil. In the death of Jesus they were aware of one of the problems of existence. A good man, a loved man was brought unjustly to his death. For Pilate the death of Jesus was just an ordinary administrative act. For a small number of people it was an act of God that had to be explained. Pilate was looking at illusion; the disciples at truth.

The task of religion was to reveal the nature of truth and reality in the everyday actions of life.

The second task was to transform illusion into truth.

Mr. Lee told how on his homeward way the previous evening he had passed a large London hospital. In the hospital there was very much pain; but there was also very much love. Love was not worn on the sleeve, but nevertheless it was present, transforming pain into a vision of the truth of the heart.

He recalled the striking example of Albert Schweitzer; how the great missionary away in Lambarene had by his dedicated life transformed the illusion of evil, pain and suffering into a revelation of God through his own life.

While there was the example of such a dedicated life before them it was impossible to believe in the triumph of evil in the world. "Jesus Christ", he went on, "lived in history. Jesus Christ believed he was the Jewish Messiah. He was wrong. Perhaps Jesus discovered the nature of the illusion when he exclaimed, 'My God, My God thou hast forsaken me', and transformed that illusion into truth when he exclaimed 'Father, forgive them, they know not what they do'".

The need now was for us all to transform both for ourselves and for humanity the illusions of history into the truths of God.

The third creative task of religion was to transform a civilisation based upon force into a civilisation based upon brotherhood. He did not share the apocalyptic view which assumed this could be done in ten, twenty or thirty years. We could not make the transformation in this way. We all knew what we were; we all knew our weaknesses, failings and strivings. Religion's creative task was to continue the transformation continuously.

Those who were dedicated to this creative task were united in the invisible Church. They were the men and women everywhere who reflected on eternal realities. Our Czech brethren were included, so were the Russian men and women who were engaged in the same reflection even if they called themselves Communists. In the invisible church they were united, and against them no power could stand.

"Think", concluded Mr. Lee, "of that group of simple illiterate men who contemplated the tragedy of Jesus on the cross. They transformed the world because they were possessed of a true vision of God". There was a God in heaven and if you really believed this you must do something about it. The creative task of religion was to give emphasis to this living truth; to transform illusion into the vision of God.

# THE BUSINESS MEETING

THE Annual Business Meeting of the General Assembly of Unitarian and Free Christian Churches was held in the Conway Hall, London, on Wednesday, April 19th, 1950, the President (Rev. Fred Cottier) in the chair. The Rev. J. G. Davies (Bolton) led the meeting in prayer.

The Rev. H. S. Carter (Cambridge) proposed that the thanks of the Assembly be given to the Rev. Fred Cottier for the services rendered by him as President during the past year. Mr. Cottier had given himself with unsparing devotion to the presidential duties which were many and arduous and many of our District Associations and churches had been encouraged by his visits. The Assembly was indebted to Mrs. Cottier and Brookfield Church, Gorton, for their wholehearted and sacrificing share in Mr. Cottier's work.

After the resolution had been carried with acclamation Mr. Cottier responded, voicing his appreciation of the cordiality with which he had been everywhere received and of the many, and especially his wife and church, who had made possible much of his work.

Mr. Cottier proposed that Mr. Harold B. Moore be appointed President for the year 1950-51. Mr. Moore's work as treasurer of the £100,000 Appeal had made his name well-known among us, but he had always been a zealous worker for our cause in his own church at Hale and in the Manchester District Association and with a like enthusiasm and efficiency he would undertake the tasks to which the meeting would now appoint him. Amid applause Mr. Cottier invested his successor with the presidential chain of office.

Mr. Moore then delivered his presidential address, a report of which apeared in our last issue. He prefaced the address with a few words appreciative of the honour conveyed upon him and announced that the Appeal Fund now stood at £98,000, a very generous donation of £501 having been received from the Non-Subscribing Church of Ireland that morning. Our Irish churches had set themselves the task of raising £10,000 for their own needs and we rejoiced with them in the complete success which they had achieved—a success which deepened our gratitude for the splendid aid which they brought to the £100,000 Appeal.

The President (Mr. H. B. Moore) moved that the Rev. G. Randall Jones be appointed Vice-President for the year 1950-51. Mr. Jones needed no introduction to our people. For many years he had been a tower of strength to our churches in the Western Union and his interesting and frequent contributions to THE INQUIRER made his name familiar in all our churches.

The Rev. G. Randall Jones said that he would do his best in the discharge of his new duties. The work he had been able to do in the Western Union had been a high privilege and, while he did a deal of writing for one paper and another, he was especially pleased to contribute to a paper having the standard and repute of THE INQUIRER.

The Secretary (Rev. John Kielty) prefaced his presentation of the Annual Report by reading greetings from the American Unitarian Association, the Unitarian Church in

Czechoslovakia and the Revs. J. B. and A. Tonkin (Australia), and by the information that we would not be included in the plans made by the British Council of Churches for church participation in the Festival of Britain and must therefore make our own.

The Hon. Treasurer (Mr. R. P. Jones), submitting the Statement of Accounts gave a warning against complacency. The total of subscriptions had not much changed over a number of years and it would be necessary in the near future to attack the problem of increasing the number of subscribers.

The Chairman of the various Departmental Committees answered questions or made brief comment upon their respective sections of the Report and the Report and Audited Accounts were adopted.

The meeting heard and cordially approved the greetings which Mr. R. P. Jones and the Rev. H. S. Carter are to convey, on behalf of the Assembly, to the forthcoming Annual Meetings of the American Unitarian Association.

**Resolutions on Public Questions**

The first Resolution concerned the International Control of Atomic Weapons and was moved by the President in the following terms:—

That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Churches, recognising that the construction of the hydrogen bomb and other forms of mass warfare is caused chiefly by the "cold war" now being waged between the East and the West, records its conviction that the first duty of all peoples is to end this deadlock. It records its conviction that the common man in every country, no matter under what economic system he earns his livelihood, has no desire to engage in this fratricidal conflict either on behalf of economic theories or national imperialisms. It therefore calls upon the common man everywhere to pursue peace and to urge upon his government policies of peace. To this end this Assembly is of the opinion that international control of atomic energy through the United Nations Organisation is immediately necessary, and that the first steps should be the achievement of such control among the nations which have already agreed in principle thereto, and a fresh and persistent effort to obtain agreement on this point with Russia and other nations not yet in accord. The Assembly affirms its bond of unity with all men everywhere, and pledges itself to strive for that unity with undiminished faith and conviction.

The Rev. Basil Viney seconded the resolution. An Amendment moved by the Rev. W. J. McEldowney and seconded by the Rev. F. Terry was lost. The meeting declined to hear an amendment submitted by the Rev. A. Reid, of which notice had not been given, and the Resolution was carried—the dissentients numbering four.

The President moved:—

That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches, facing a world in which the lamps of personal liberty are once more being extinguished, and seeing the growing danger from the totalitarianism of the State on the one hand, and of the Church on the other, asserts its unquenchable belief in the need for civil and religious liberty the world over, that the spirit of man unconfined, may attain its appointed destiny.

The Rev. Dr. John McLachlan, seconding the Resolution, spoke of the widespread threat to liberty today. Large areas of the world were vast concentration camps. The ideologies were trampling upon the humanities. The menace of the authoritarian church was as dangerous as that of the totalitarian state.

Sir Philip Colfox moved an amendment and Mr. R. H. Mottram seconded, but it was not accepted by the meeting and the Resolution was carried without dissent.

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NEXT WEEK there will be another twelve-page number of THE INQUIRER, with further reports of the Assembly meetings. The front page notes for next week and the following week will be contributed by the Rev. Randall Jones. The Editor will contribute the first of three articles under the heading "What did Dr. Buri mean?"

THE INQUIRER is indebted to the Revs. John Croft, Arthur Peacock, and J. Harry Smith for the reporting of the Assembly meetings.

John Rowland, a contributor to THE INQUIRER, is a scientist and an able writer of detective stories. *Calamity in Kent* is a new story from his pen. It is published by Herbert Jenkins, price 8s. 6d. The theme is a clever and exciting one woven around a murder committed inside the cabin of a cliff railway, access to which is difficult if not impossible. It is recommended to INQUIRER readers of detective fiction.

# PRESS AND PUBLICITY

THE CLAIM that Doncaster Free Christian Church had the finest caretaker in the country was made by the Rev. George Parkinson when speaking in the General Assembly session devoted to Press and Propaganda methods. Mr. Parkinson explained that the poster announcing his next sermon was always displayed by nine o'clock on the previous Monday morning.

His remarks were made in connection with his contention that the urgent need, in churches of the Assembly today, was that they should develop gospel consciousness, missionary consciousness, publicity consciousness, building consciousness.

He dismissed the contentions of those who argued that it was un-Unitarian to engage in missionary work. "If they believed", said Mr. Parkinson, "that Dr. Rowe was right in his Assembly sermon when he declared that their faith enshrined the truth that would save the world, then it was their job to proclaim the gospel.

"Their gospel was good news. Good news could not be kept as a private possession. They talked with their friends about their good holidays, the books they read, the music they listened to, about all their pleasing experiences. Why not talk equally about their faith?" he asked.

**Church Buildings, Clean and Tidy**

Among interesting experiments conducted at Doncaster had been that of a testimony meeting. At this, newcomers to the Church had explained what "being born again" meant from the Unitarian standpoint. They had told how they had wrestled with their faith, how they had come to learn about Unitarianism, how they had become members of the Church. It had been an illuminating experience, learning of the various roads by which their new members had travelled to their fellowship. He urged other churches to follow this example.

The condition of notice boards was another subject about which Mr. Parkinson engaged in plain speaking. He declared that one-third of those outside of Unitarian churches were disgraceful. Church notice boards should be always neatly written and well kept; posters ought not to remain on show telling of a jumble sale held many months previous.

In subsequent discussion on this topic Miss Edwards of the National Unitarian Fellowship made a plea that notice boards be written in bold lettering of a modern style instead of old-fashioned gothic lettering, so that the board might be seen more clearly from the other side of the street. Miss Edwards would like to see all notice boards on white boards with red lettering.

Continuing his outline of various experiments in Doncaster, the minister told how on an occasion he welcomed Paul Robeson to the town. This act at once identified the cause of Unitarianism with that of race equality. For two years they ran "Celebrity Lectures". These brought large attendances and were so successful that the example had been followed by the local authority. His main point was that the local residents got to know the Church as a centre of culture. A pre-election service was another feature of Doncaster's recent activities. They invited the local candidates to participate in a service of worship. Other churches followed the example but the important point was that the Unitarian church got in first.

Mr. Parkinson reiterated the plea, made also during the week by both Dr. Mortimer Rowe and Mr. Harold Moore, that congregations take every step to see that church buildings are clean and tidy, both within and without. He stressed the need for creating a friendly atmosphere in churches, especially in small congregations, so that when the stranger did come he did not experience the feeling that he was intruding on a family gathering. It was his view that ministers made a mistake sometimes in disappearing into the vestry at the conclusion of the service and not meeting members of the congregation and visitors. The need for cultivating a true spirit of reverence in church, avoiding needless chatter, commencing services punctually, were other points stressed.

The Rev. Maurice Johnson of Todmorden told of his efforts to gain radio mention of the anniversary of John Fielden who fought for the Ten Hours Act, and of his disappointment by the British Broadcasting Corporation. He wanted to know what steps were being taken by the General Assembly

to secure fairer treatment from the religious advisory committee of the Corporation. It was explained by Rev. Shirvell Price from the chair that the Assembly had already submitted a written memorandum to the committee now dealing with the future of the B.B.C. and that during the next few weeks a deputation of the Council was to be received.

Mrs. Fray, from Southampton, urged Unitarians when on holiday to worship at the local Unitarian church. It gave congregations, especially when their numbers were few, considerable encouragement to have a visit from Unitarians from other districts.

Dr. Wood, of Sheffield, was not altogether sure about the value of wayside pulpits, felt great care had need to be taken in choosing their wording, and urged it might be helpful to try to check up as to public reaction to them in the various districts.

**The Revival of a Cause**

There followed a most interesting account by the Rev. Lismer Short of the revived cause at Marple in Cheshire. He described how Marple was a district where his uncle, the Rev. Leonard Short, had been minister in earlier years and where his wife had been in the Sunday School in her childhood. These associations made him particulaly interested in it. During the first world war, the congregation declined and finally passed out. In subsequent years, though, there had been a migration of population from Stockport to the district. Two years ago some of the Unitarians from the Stockport congregation called a meeting in one of the members' homes to discuss what might be done to revive the cause at Marple.

A plan of weekly meetings on Sundays was insisted upon by the local people. With the co-operation of other local congregations a programme of services was devised enabling Mr. Kielty to take a service on the first week of the month, Mr. Lismer Short on the second, Mr. Woodford on the third and a student from the Unitarian college on the fourth.

Mr. Short emphasised that it was the same student who came each month, and he urged that this was a very good practice that ought to be followed up.

A letter in THE INQUIRER from Mr. Kielty brought the group into touch with a number of people, each of whom had been travelling for years on the same train to Manchester but none knowing that each was a Unitarian. The progress of the cause in the two years of its existence had been such that the congregation had asked the General Assembly to take it into membership and the possibility of building church premises was under consideration.

Throughout this splendid development, Mr. Short said, the Stockport congregation had acted as the mother church. The Stockport people had taken the deepest interest in this expansion work and when they held a jumble sale recently the people from Marple came and helped.

"Congregation separateness was not necessary to Unitarianism", he exclaimed. It had just become a habit.

When he thought sometimes of the success of this new cause at Marple he wondered whether if he closed his eyes and put a pin on any spot on the map of England there would not be found there a small group of Unitarian people among whom a similar experiment might not be carried out?

The final speaker in the session was Mr. Franklyn Johnson, of the Unitarian Young People's League. Mr. Johnson expressed concern that only fifty-five churches had definite U.Y.P.L. branches and only about another thirty churches had youth activity outside of the League organisation. If churches did not intensify their interest in youth work, the churches throughout the denomination would face a crisis in a very few years. In ten years they would be telling a story of causes declining and closing. He related the various developments in the Young People's League during recent years, urged that there was an urgent case for the General Assembly devoting more money for this special work, and contended that there was a need for an entirely new approach to the whole problem. The young people wanted to feel they could go ahead with their work knowing they had the wholehearted support of the General Assembly.

The Rev. Shirvell Price, who presided, explained that he had been Chairman of the Assembly's development subcommittee during the past year. This committee had prepared the new wayside pulpit series. He urged congregations not using them to take advantage of the scheme. He announced that the manual on church publicity was in preparation, that they would incorporate into it various suggestions made during the session, and it was hoped it would be ready in about two months.

Mr. Price urged publicity and propaganda must be looked upon as useful weapons to be used wisely and discriminately. If their movement was to grow and to witness effectively as they wished to their free religious faith it could not be done in any old haphazard way. Publicity used with foresight could be the means by which much could be done at this hour to show that Unitarianism was a definite, positive faith.

One of the committee's first tasks was to educate the denomination so that it became publicity minded. They had to rid their minds of the idea that it was right to "tell it not in Bath or Altrincham". They had greater need than ever to proclaim the distinctive character of Unitarian Christianity.

# THE OPENING SERVICE— AND THE RECEPTION

**By Arthur Peacock**

THE 21ST anniversary meetings of the General Assembly opened at Essex Church with a vigorous and challenging sermon from Dr. Mortimer Rowe, B.A., D.D., which gave setting to the whole proceedings of the week.

Dr. Rowe made it plain that Unitarians had no need to be on the defensive. Their task was to face up frankly to the fact of their increasing separation from orthodoxy. Their separateness came not because Unitarians had become more orthodox but because those in other communions had rejected their former liberal tendencies.

In quiet and moving manner that made a deep impression upon the vast company of worshippers—there were over five hundred people in the congregation—Dr. Rowe declared that "we have proclaimed that the deepest needs of our hearts and the most potent factor in our lives is the hour when in fellowship with one another we seek to draw nigh to God". This was not merely the opening phase of Unitarian worship but it was its central character.

"Deeply felt and truly rendered", he asked, "is this a pale substitute for Christian worship?" "Wherein have we wandered from Christ?"

The full text of the sermon appeared in last week's INQUIRER. There is need solely to add that it was a great sermon. Many who heard it felt that it was in the front rank of Assembly sermons. It revealed strong faith and deep conviction; it was in every way worthy of a leader of a great religious tradition. It was a stirring call to men and women in Unitarian and Free Christian churches everywhere to make their churches centres of faith, life and growth.

The devotional part of the service was conducted by the Rev. John Radcliffe, B.A. His clear and distinct voice was easily heard as he reverently uttered the opening sentences and led the congregation in prayer. Then the congregation stood and joined with him in uttering the words of the Great Commandments. Essex Church choir followed with a beautiful rendering of Tchaikovsky's "To thee we call".

Prior to the sermon there came Rawson's spirited hymn which so aptly expresses the foundation thought of the liberal faith. "We limit not the truth to God, to our poor reach of mind".

Finally, after Dr. Rowe's sermon was sung the hymn "Through the night of doubt and sorrow" appropriately to the tune of "Marching". Altogether, it was an evening service of great inspiration. It caused us to go our separate ways feeling that "the Unitarian advance" had truly begun.

IT WAS with a complaint about the weather with which London had greeted the delegates that the Rev. Fred Cottier prefaced his opening remarks at the reception. "Had we come to Manchester", he assured us, "we would have been certain of sunny weather".

His good-humoured banter was typical of the friendly atmosphere of the reception. If new arrivals came down the steps of Essex Church hall feeling depressed because of the cold, wintry weather, their spirits were quickly brightened

by the cheerful welcome Essex Church folk provided.

In ordered fashion to which we have become accustomed at such functions we took our place in the queue for tea and light refreshments for which the London District Women's League were responsible. Then we joined the various groups sitting at tables and standing in every odd corner of the crowded hall. Old friendships were renewed: new acquaintances were made. The badges on our coats told who we were.

With tea served the formal proceedings began with the Rev. Fred Cottier extending welcome to the visitors from United States and New Zealand. Next, Mrs. Sydney Martineau in characteristic manner told of how she had often wished their President had had some insignia of office. She had been somewhat cautious about it in the past because of her puritan ancestry. But for some time now she felt some simple yet effective symbol was needed. Had it been necessary to make a choice solely for a woman her task would have been easy. Something colourful and attractive would have done. But she did recall that men loved on occasions to wear medals while ecclesiastical dignitaries adorned themselves in coloured vestments and mitres. Her final choice had been for a simple gold chain on which were engraved, on the various links, the names of past Presidents of the Assembly.

Mrs. Martineau then invested Mr. Cottier with the chain. He made reply expressing thanks to "a gracious lady for a gracious gift" which it was his pleasure to accept on behalf of the General Assembly and which he felt deeply proud to wear for the first time.

Ministers and delegates then dispersed. Some remained in the hall to talk. Others went to view the new choir vestry which had been oak panelled through the generosity of Mr. Ronald Jones. And still others went to the social service conference. There was business for us to do.

On Wednesday, we made our way to the delightful hall of the British Medical Association in Tavistock Square where a similar reception was held. This time proceedings were more formal. On arrival, this year's President, Mr. Harold Moore, received us at the entrance. Music was provided and later in the evening after we had chatted and eaten, quite a number of ministers and delegates "took to the floor" and engaged in "Paul Jones" and other popular dances. It was a very happy occasion.

## THE SUNDAY SCHOOL ASSOCIATION

The 116th Annual Meeting of the Sunday School Association was held at University Hall, London, on Tuesday afternoon, April 18th, 1950, the President (Rev. J. Harry Smith) in the chair. Following devotions led by the Rev. J. W. Dumble, the Minutes of the last Annual Meeting were read and confirmed.

The Secretary (Rev. H. H. Cheetham) in presenting the Annual Report of the Committee described it as a record of fruitful endeavour. The Committee and its sub-committees had taken the first stages to interest our teachers in the new techniques of Sunday school work and had met with an encouraging response. A record number of One-Day Schools for Teachers had been held during the year. All the schools were of a practical nature, the school themes including "Teaching Unitarianism", "Modern Methods of Teaching", "Drama in Sunday School Work", "Special Services" and "Puppets in Sunday School Work". Demonstrations of new methods, e.g., film strips, flannelgraphs, browsing tables, were given. Thanks to the generosity of anonymous friends a Film-Strip Projector had been provided for demonstration purposes by the Secretary and a lending library of film-strips had been opened. The Department hoped to provide some strips to meet the peculiar needs of our schools and youth groups, illustrating "The History of Unitarianism", "Our Churches", "Our Work in the Khasi Hills" and "Youth Work". Plans have been made for a week's Summer School to be held at Manchester College, Oxford, in August, for which fourteen students had already enrolled and it was hoped that the number would speedily increase. Our schools had been encouraged by the visit of the Rev. E. W. Kuebler, of the American Unitarian Association (Division of Education) and plans were being evolved to promote transatlantic co-operation. Anxiety had been felt by the Committee with regard to the number of churches without any youth group or a group which does not link itself in any way with the larger denominational life. Endeavours had been made and would continue to be made to improve the position.

The Treasurer (Mr. J. S. S. Cooper) presented the Statement of Accounts. Subscriptions showed a small increase, but the Association urgently required a more widespread and generous financial support.

Members of the audience, which was the largest for some years, asked questions about the Report and Statement which were answered by the Officers.

A proposed alteration of the Constitution came up for consideration and after the familiar problem of persuading Unitarians to agree to say the same thing in the same words had been solved it was agreed "That Rule 9 of the Constitution be amended so that the first sentence shall read 'The Officers of the Association shall be a President, a President-Elect, a Retiring President, an Hon. Treasurer and a Secretary'."

The following Resolution, moved by the Rev. F. Kenworthy and seconded by Miss B. Hinkins, was carried unanimously: "That the Committee's Annual Report and the Hon. Treasurer's Statement of Accounts be received, approved and adopted. That the Officers, Committee and Hon. Auditors be thanked for their services during the past year and that the following be appointed to serve during the ensuing year: President, Rev. W. M. Long; President-Elect, Rev. W. Waddington; Retiring President, Rev. J. H. Smith; Hon. Treasurer, Mr. J. S. S. Cooper; Hon. Auditors, Messrs. O. Furnival-Jones and P. Gimson; Committee, Rev. G. L. Clarke, Mrs. M. S. Cottier, Rev. J. W. Maw, Mrs. C. P. Scott, Mr. J. A. Ratcliffe, together with the representative of the Northern Sunday School Federation."

The Rev. W. M. Long delivered his presidential address. "Show the children", he said, "that God is not a god of the dead, but of the living. God is revealed in the life of today, and not only in the countryside, the grandeur of the rolling seas, the awe-inspiring mountains, but in the city, in the slums, in the homes, in the lives of the men and women, boys and girls of today. God not only spoke to Moses and the prophets, to Jesus and his disciples, but God speaks to us today. The Education Act of 1944 laid it down that school should open with an act of worship, and in the L.C.C. schools with which I have been closely associated for the past 25 years, I myself have taken part in many services on special occasions. Religious instruction also has its place in the curriculum, and as a Unitarian, I must say that I have never found anything to which I could object. Religious instruction in the L.C.C. schools today is on a broad, free basis. A few months ago a parent did complain to me as Chairman of the Managers because his boy in the course of religious instruction had received a lesson on Jonah and the whale, which he was taught to accept as literally true! When making discreet inquiries, I found that the teacher had been taken over from a Church school which was absorbed into the L.C.C. school, the Church being no longer able to undertake its financial obligations. I was interested to learn that the parent in question objected to such lessons.

"Our Sunday Schools have today a harder task than ever. It is not to compete with the day schools in religious instruction, but to follow this up with a universal application. Religion is not something to bore the young folk. It can and should be associated with all that makes for a rich, full life."

The Retiring President thanked Mr. Long for his address and the meeting closed with the Benediction.

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*OUR FATHER WHICH ART IN HEAVEN*

*Thou art the heart of every flower,*
*Thou art the flower of every heart,*
*O Love,*
*O Bliss,*
*O Spring of all our years!*

*Easter, 1950.* *Christine Poulsen.*

## WOMEN'S LEAGUE ANNUAL MEETING

THE 42nd Annual Meeting of the British League of Unitarian and Other Liberal Christian Women took place at Conway Hall, Red Lion Square, London, on Thursday, April 20th. Mrs. Sokell, President, was in the Chair, and in welcoming branch delegates singled out those who were present for the first time. In presenting the Committee's report Mrs. Sokell commented on the excellent History of the Women's League which has been compiled by Mrs. Marjory Mitchell of Ilford. The Treasurer's statement shows that the League is still not paying its way, but Mrs. Baily, the Treasurer, hoped that by reading of the excellent work League members have done in the past the newer members would appreciate the need for greater financial support to the funds.

Mrs. Fray, President of the Southern district, proposed a vote of thanks to the Officers and Committee and the re-election of the Officers. This was seconded by Mrs. McLeery of the Ulster District. Mrs. Sokell responded after her re-election and thanked the delegates for their confidence.

The five newly elected members of the Central Committee are Mrs. Atherton, Liverpool, Mrs. Faulks, Loughborough, Mrs. Mitchell, Ilford, Mrs. Albert Smith, Park Lane, Wigan, and Dr. Dorothy Tarrant, Wandsworth.

Several alterations to the Rules were made, one raising the Branch Subscription to Headquarters from five shillings (the amount fixed in 1908) to a sum estimated if possible at one shilling a member. The payment for new Individual Subscribers will be five shillings annually. The number of elected members to the Central Committee will be nine in future instead of fifteen, three retiring each year in rotation.

A message of greeting was received from the Unitarian Women's Alliance of America to which a reply will be taken by the Rev. H. Stewart Carter when he attends the Annual Meeting of the Alliance in Boston. Grateful thanks were expressed for letters, literature, clothing and food parcels which have been received by many branches.

The short service and concluding address were conducted by the Rev. A. Margaret Barr, who told her audience how she had come from a land of under-nourishment, India—how she had come home to a welfare state, where she was delighted to see beautiful, well fed, healthy babies and children; but that she was looking in vain for the older people who should carry with them the radiant signs of spiritual experience, which can be seen on the faces of some Indian people. She asked "what does it profit, to have healthy bodies and no wisdom".

Miss Barr considers that she and her work in Assam are the greatest beneficiaries from the work of the Women's League, and that the League can and must make its contribution to the spiritual life of our churches. By enriching the churches in this way we can help our fellow men; for the glory of spiritual life is that we do not labour for ourselves.

## THE MINISTERS' CONFERENCE

THE Ministers' Conference during Assembly week is usually the largest single gathering of our ministers during the year and there were about 110 present at the meeting in University Hall, Gordon Square, on Thursday, April 20. This number included some lay-pastors and students who are normally invited to attend. It was a full meeting and this fact served to emphasize the importance of the occasion, for the subject under discussion was "The Future Training of our Ministers", or as amended by the principal speaker, the Rev. Lawrence Redfern, "The Vocation and Training of the Ministry". This is a burning question among us at the present time, particularly as it revolves round the question of the unification of the two English Colleges, Manchester College, Oxford, and the Unitarian College, Manchester, and urgent and far-reaching decisions will have to be made, calling for wise statesmanship.

We have not yet reached full agreement on this matter of the Colleges, though we are agreed that unified administration of the Colleges is desirable, but whether there should be one college in Oxford or in Manchester or in some other place, or whether there should be a temporary closing of one college, in the meantime letting the buildings, or whether there should be a division of functions as between Oxford and Manchester are questions which still exercise our minds and upon which different viewpoints were expressed at this meeting.

We were fortunate in having as our Chairman the Rev. Dr. Mortimer Rowe, President of the Ministerial Fellowship, and it is a mark of the esteem in which he is held by his brother-ministers, that they should have elected him to this high office immediately following upon his retirement from the office of Secretary of the General Assembly. Under his wise direction the meeting proceeded smoothly and he encouraged "back-benchers" to express their opinions.

If there was any danger, however, that our differences upon this question of the Colleges might deeply divide us, this was dispelled by the tone of the speech of the Rev. Lawrence Redfern. It would be impossible in a brief report to convey any adequate impression of the brilliance of the speech; only those present could enjoy that. Behind the eloquence and oratorical skill lay a firm grasp of the issues confronting us, combined with an ability to see them in their proper perspective. Whilst expressing a profound sympathy with the natural loyalty of the ministerial alumni to their respective Colleges, he made it clear that in his opinion what mattered most were the churches, which, he said "were wilting through lack of men". We should address ourselves to the task of finding and training and worthily supporting men of the right calibre for our ministry, and for this purpose it was better to concentrate our resources in providing and adequately maintaining one college than to have two colleges, the one suffering from lack of money, the other from lack of men. This was a situation which was intolerable and we must be bold to act, and if the actions which were thought necessary might be accompanied by some regrets, these would be tempered by the great possibilities before us if we acted together in unity of spirit.

In the discussion which followed the advantages and disadvantages of Oxford and Manchester as homes for our theological colleges were well brought out; the success of the Free Theological Faculty at Manchester University was pressed though it was suggested that the distinctive task of the Unitarian ministry might require a special curriculum; the question as to whether the basis of the two Colleges was the same was raised and differently answered, and all these and other questions received fair and dignified discussion. No vote was taken and no resolution was adopted, for this was not intended, but the meeting provided a widely representative body of our ministers with an opportunity for discussing a matter of great moment to us and thus helped indirectly towards the creation of that informed public opinion among us, upon the support of which any decision taken by the various executive bodies concerned must ultimately rest.

## MINISTERS AND OLD AGE

THE report given at the Sixteenth Triennial Meeting of the Ministers' Pension and Insurance Fund, on 21st April, had in it matters of interest to more than the comparatively few able to be present. It was put on record that twenty-five of the Fund's fifty-seven annuitants are still active as ministers of congregations, the average age of the said twenty-five being 71¼ years. It was difficult to see how some of them would ever be able to contemplate retirement without considerable perturbation of mind about it. They have been overtaken by a cost of living which, when they became insured, seemed outside all possibilities. Nevertheless, under the Fund's Contributory Scheme, as was made quite clear in the Report, it was very, very rare indeed for a minister's contributions to be little more than worth while; usually they were outstandingly so and sometimes surprisingly so. An instance was given of benefits exceeding the minister's contributions by no less than £2,125.

In the 1947 Annual Report, it had been stated that, as an addition to other insurance, the National Insurance pension was important but not even remotely adequate. It was unlikely to do more than meet the increased cost of living, and the need for the Fund's Contributory Scheme was as great as ever it was. Apparently, that fact had been appreciated by congregations. Not one contributing under the Scheme had even suggested stopping such contribution or reducing the amount of it; in some cases that amount had been increased. Congregations were now contributing any-

thing from £10 to £21 per annum towards ministerial insurance; twenty-five years ago they were contributing nothing at all. Some ministers had, indeed, been set free from any National Insurance liability, their congregations covering the whole of the contributions required. In most cases, as seemed probable, the liability is halved as between the minister and the congregation though, unfortunately, there appeared to be a few cases in which the minister bears the whole of it.

The M.P. & I.F. has resources enabling it to assist ministers to secure Educational Endowment policies, and, from time to time, is able to give grants towards the cost of the education of the children of ministers. And it is now co-operating with the B. & F.U.A. Inc., in the administering of the Dowson and Harwood Funds, once appropriated to the use of those receiving their education at Willaston School.

## MR. PEPYS AT THE GENERAL ASSEMBLY—I

*April 18th*

Our meetings to open a day of foul rain and cold winds, much contrary to our generall fortune which do bestow sunshine and spring airs upon us.

First to be received of our President at Essex Church, where anon we shall hold our service, and for the first time we do thus meet in a School-hall of our own and do follow our friends of Newcastle, who did receive us in their chapell building a year gone. A great presse of laity and parsons and presently come the Sunday-schoolers from a meeting already done, so the hall filled to repletion, but all do in time come to refreshment of tee and cakes and pasties mighty well prepared and served by the She-leaguers of this citie and we much beholden to them for such service.

This done, and seeing that this year we do come of age from our first meetings in Manchester, Mistress Martineau, who was first President, did cause a skilled craftsman to make her a gilded badge and chain of Office for the presidency, with which she do graciously invest parson Cottier amid hearty acclaim, and I did wish that I might have been so adorned in my year of office, but he, being of a full presence, do the better display it to publique view.

Presently we up to the church, which well filled in every part, even to the gallery, so that all the lamps burning together do suddenly break off and leave us in the dusk, but with small delay lighted upp again by the chapell-keeper and no harm done. The service taken by parson Radcliffe, of County Down, who did take much part in the ordering of our meetings in Oxford nine years gone, and some mighty fine singing of hymns by all of us. Next an anthem of Tchaikovsky, very quiett and melodious, and the offiering taken (£35) which methinks do exceed all we did get before. The sermon fitly preached by Dr. Rowe; who did speak with high force and eloquence on Faith and Worshippe, and do admonish us of the greater need than ever that we steadfastly proclaim our free Faith against the present tides of reaction. A most pertinent discourse and apt to these times; did observe that even he, after so much hearing of Annual Sermons, do not escape the leaning of all our preachers of them to over-long discourse, but withal do hold our interest at full stretch to the end.

So after a hymn and the Blessing, we away to our homes for a bit of supper in much content and hope of good intercourse to come.

*April 19th*

Upp betimes and to the meeting of Businesse at Conway Hall, where first to give our hearty thanks to parson Cottier for all his journeyings among our churches and associations, to their great profit and encouragement, which he accepting do propose for his successor Mr. Harold Moore, of Manchester, a son of the manse, and now well-known in all our congregations for his zeal as Treasurer of the great Appeal Fund and a notable worker in his own chapell of Hale.

He being elected with much acclaim do forthwith deliver his Addresse and speaking as a layman do note how we must pursue our faith as a Great Adventure, and do presently treat of the ministry and how it may be trained and sustained, and of our chapells and how they must be brought to beauty and dignitie, and in especial the old meeting-houses, for the better conduct of worshippe.

He done, we to elect a Vice-President, and seeing that we do now draw all our officers from the North, we do fitly turn to the West and do appoint parson Randall Jones, of Bridport, who hath much fame in their district these many years. So to the report of our doings for the year, and I to tell of our monies and how we did both increase our gettings and lessen our spendings very commendably, but must by no means fall into complacency. Next any that will may question the severall reports and on this some matters raised, the most about our brethren in foreign parts, and presently all agreed to in due course. So to receive a message of friendshippe sent from the American Association, and I to read out a vote of greeting to them, which having been finely writ by a scribe of a noted Guild of artists, parson Carter and I shall presently take over to Boston for their anniversary meetings.

After this, a stop for our dinner, so that we may come back betimes to betake ourselves to some other votes on matters publique; first of the atomic bomb and how we may be kept from using it and then of civill and religious Liberty and how we may be kept from losing it. And on such votes there do ever arise more heat and disputing than on any other matter; in the end both agreed to, but after so long time that we must leave out a third vote pertaining to the ministry.

Forthwith do pass to another meeting, where to preside parson Price, now of Liverpoole, who do put forward the matter of Propaganda and Publicitie, both in the expanding of a present congregation and the extending of our faith to a new one; and on the first parson Parkinson, of Doncaster, to tell of many devices of speciall services and the like which he do use with effect in his chapell. But Lord! to see how these parsons do mistime their discourse, for the chairman and he together do speak for more than one hour, so that after questionings on this, there be scanty time for the other, which parson Lismer Short did expound with the story of our group at Marple, which in no great while do already form a congregation and would presently build a chapell.

So do come to a close, after many hours of businesse and debate, and with long sitting on chairs of austerity, we do welcome some release from labour, but for those whose zeal against strong liquors and the bearing of arms do compel them to further meetings.

Presently we all to the great hall of the Company of Physicians, hard by Gordon Square, which they do lend us with high courtesie ever since their Treasurer, Dr. Bishopp Harman, was our President now 13 years gone. Here a stop of all serious discourse, and much greeting of our friends with merrie talke and anon some musique, which may barely be heard in the cheerful dinne. And Mr. Bartram to play his wonted part as our Loud-speaker, to tell our names as we come in and now and then do blow on a whistle the better to admonish us what we must do or not do. So the evening do pass in lighter mood, but withal very profitable for interchange of news at leisure, and most of all I guess, to those parsons from more distant chapells, who may here meet old friends of college days and lay folke from their past ministries.

*(To be concluded)*

## CORRESPONDENCE

*Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.*

### RESOLUTIONS NOT PASSED

Sir,—Below are some resolutions for keeping ourselves up to scratch which are some of my reflections on the G.A. Meetings but apply equally well to individual churches. I am emboldened to write them in this way because I was horrified to find how little they seemed to matter even among Unitarians and because I believe we are more likely to take things to heart when challenged face to face than when merely exhorted with the impersonal "let us" and "we".

(1) I will be punctual for meetings and especially for Services because it is rude to the speaker and disturbing to the rest to come in late. Manners come before stomachs and if there isn't time for a cup of tea between meetings I will go without: better to be half-an-hour early than half-a-minute late.

(2) I will not chatter or whisper before Services because
(a) It is rude to God.

(*b*) It is impossible to be ready for worship with a mind full of arguments and trivialities.

(*c*) It shows lack of consideration towards other people who are trying to prepare themselves.

Don't just agree with this—do it.—Yours, *Madeline Edwards.*
*Crantham, Lincs.*

### ADVICE FOR CHAIRMEN

SIR,—It is encouraging to learn at the recent meetings of the General Assembly that a pamphlet is to be issued on Expansion and Extension of our churches.

Doubtless many discussions will take place at Church Committees, District Associations, etc., to discover the best ways for carrying out the recommendations of this pamphlet.

May I therefore urge that it should contain suggestions for the guidance of chairmen and others so that the time spent in such discussion may be used to its full advantage?—Yours, *C. A. Piper.*

### WILLASTON SCHOOL

SIR,—I should like to be permitted to correct an impression to which one passage in Mr. Gill Smith's letter about Willaston School might give rise. He wrote that neither in his time nor subsequently "was there any liaison between the school and the Unitarian Chapel at Nantwich".

I was at Willaston from 1919 to 1926. During that period a number of boys, sometimes a dozen or more, used to attend Evening Service at the Old Chapel in Hospital Street. I think the practice began about 1920 and was continued pretty regularly up to the end of my time. I remember hearing the Rev. J. Park Davies preach many times. Occasionally we boys, some of whom belonged to the school choir, would take the lead in the singing, wrenching it mischievously away from the local lasses. I still possess a copy of van Loon's *Liberation of Mankind*, presented to me by the "Pastor, Officers and Members of the Old Presbyterian (Unitarian) Chapel, Nantwich" (in July, 1926). This was during the Rev. W. J. Carter's ministry. Both ministers were invited to conduct Morning Service in the school from time to time.

The closing of the school was indeed a calamity, even though it did not provide ministers for our churches. But how many Unitarian homes to-day provide recruits for the ministry? Ah! there's the rub. —Yours, *H. John McLachlan.*
*Oxford.*

### "CRY, THE BELOVED COUNTRY"!

SIR.—During a long life it has more than once happened that I was obliged to condemn my country, and sometimes also, deplorably, my fellow-religionists. Both condemnations are roused by the Seretse incident.

In old days the English Government was never of its present party, and some of us hoped better things from recent changes, but fruitlessly, and the letter of Mr. A. L. Blake in your issue of April 22 drags Unitarians in with England.

What has Seretse Khama done? Why is he, according to Mr. Blake, likely to "disrupt the tribal life of the Protectorate"? Apparently because he has chosen to marry an Englishwoman, whose wishes are obviously of no importance. Why must progress only be made at the snail's pace of one step per generation, as Mr. Blake says?

With the spread of education mixed marriages will inevitably increase. If anyone wishes to understand the actual conditions in central Africa, let him read *Cry, the Beloved Country*, by Alan Paton, an international peace worker of fame.

I sometimes rub my eyes and wonder if THE INQUIRER is after all a Fundamentalist sheet responsible to Evangelicals alone, and if this is really 1950 and not a century ago.—Yours, *T. Flower Mills.*
*Cheltenham.*

## THE HIBBERT JOURNAL

ANY journal existing to serve the mind must also be served by art, because art is a meaningful communication, a stimulation. In the current number of the *Hibbert Journal* there is a combination of philosophy, science and art. Richard Church's tribute to the personality and work of William Wordsworth, the century of whose death is celebrated this month, is an affirmation of the fact that poetry is a quest for truth.

Mr. Church does not subscribe to the view that Wordsworth's imagination deteriorated as he grew older. He sees him rather as a figure of "vast integrity", who had a singleness of mind and a proper conception of the poetic concern with the subjective and the universal.

The rest of this intellectual feast has been most carefully presented. For instance, there are two articles for the serious religious inquirer on "How the Roman Catholic Church Makes Converts", by Professor H. L. Stewart, and "Ministers of Tomorrow". Both Stewart and Horton Davies have their particular virtues, but the latter gets near to the bone of our dilemma when he says that the ministers of tomorrow will be teachers, their duty not simply to convert, but to edify.

Those interested in the supernatural and mystical aspects of religion will read with profit Dr. S. G. Soal's "The Present Status of Telepathy". He deals with methods of psychical investigation and his general view is summed up in the conclusion that—"with the aid of psychology and philosophy paranormal cognition will emerge from the cradle of occultism in which it has lain for so long". Arnold Lunn's commentary on miracles is a refutation of Modernism and an invitation to battle by one who is known as an enthusiastic controversialist.

Other contributions also blend admirably and evince a most welcome perception of modern needs. The "Meditation on Berdyaev's 'Three Times' ", by E. M. Rowell is an essay on cosmic, historical and existential time. Art is described as the rhythmic means whereby cosmic and historical time obtains indirect ingress into existential time, as "an outpost of the eternal in human life". The late Dr. Wilhelm Schenk's contribution on "The Erasmian Idea" is also a definition of the scholar's duty in any society. The Erasmian view is educational in the best sense and the great humanist even if he lacked that clerical authority which Kierkegaard so treasured, brought into being a new type of person: the lay scholar attendant to art and to morality.

There is also a personalistic note by Constance Smith and a somewhat dogmatic essay by the Rev. Harold Knight on "The Relevance of Pascal". For the awakened modern reader conscious of all the threats to a liberal culture in our time, such a journal is a valuable aid to the understanding of those related questions which are of moment to minds recognising the need for broad and general valuations in an age of specialisation. *E. W. Martin.*

### ACADEMY CINEMA, LONDON

*Retour à la Vie* is a film in five episodes, the only link between them being the fact that the five main characters have each returned from prison camps in Germany after the war. The circumstances, temperament, and reactions of each are completely different. The first episode, in which that fine actor Louis Jouvet excels himself, is tragic. So is the story of the woman who has returned from a concentration camp. The others vary from the lightly humorous to near-tragic, and each piece of humour and pathos, of which there is plenty, has been sharpened to a fine point by masterly directing. The idea of the film is to show that intense suffering has made these individuals more tolerant in outlook, and although we doubt whether the point has been proved in any sense, it is nevertheless a fine film.


### THE INQUIRER

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## NEWS REVIEW

**Birmingham District Women's League.**—A very successful Spring Sale was held at Waverley Road Church, Birmingham, on March 25. Mrs. Sydney Martineau opened the Sale to a large gathering, and the proceeds of over £90 were for the Ruth Nettlefold Fund of the Midland Christian Union.

In a competition for articles made from materials costing not more than one shilling the prize was won by Margaret Wakeman, a member's young daughter. This is the first combined effort of the Branches on such a large scale since before the war.

**North-East Lancashire District Women's League.**—The Annual Meeting was held at Accrington on March 22. The Afternoon Service was conducted by the Rev. A. Margaret Barr, who, in her address, gave an interesting account of her past work in the Khasi Hills, and her plans for the future. The organ-playing of Miss Mackie, of Burnley, and the solo-singing of Mrs. Foster, of Accrington, contributed to a very beautiful Service.

At the Business Meeting in the evening, 60 members, representing seven branches, answered the roll call. Reports were read from each branch, giving a résumé of the League activities for the past year. The President, Miss B. Newell, of Todmorden, the Secretary, Mrs. Webster, of Accrington, and the Treasurer, Miss A. Shaw, of Todmorden, were re-elected for another term of office.

Tributes were paid to the memory of Mrs. Marsden, of Burnley, a well-beloved member of the League who passed away a few weeks ago. She will be sadly missed at the District Meetings.

**Glasgow: Women's League.**—To celebrate the 21st anniversary of the League Branch a party was held on March 15 in the Church Hall. There was a record attendance of members and friends. Letters of congratulation were read from Miss Stevenson, General Secretary of the Women's League, from Mrs. Thomas, Ballygally, Ulster, and Mrs. Durlston, Bristol, former members of the branch.

After instrumental music Mr. and Mrs. Ballantyne closed a successful evening with thanks to the visiting musicians.

**Accrington.**—The Unitarian Free Church at Accrington brought to an end a heavy winter programme by holding a "Gift Day" on March 18. This resulted in raising £98 towards the heavy expenses of decorating the church, school, and manse.

The "Gift Day" is considered to have been most successful as it followed, by only three months, the Christmas Fair when £94 was raised by the joint efforts of all sections of the church.

**Kidderminster.**—March was a busy month at the New Meeting House. On the first Sunday a Youth Service was held in the evening, conducted by the young people with appropriate readings and musical items. Before the last hymn the minister gave an address and conducted a short Service of Consecration, when eight young people were welcomed into the fellowship of the church as junior members. March 19th was Mothering Sunday, and the usual Service in praise of Mothers drew a large and appreciative congregation.

### DR. HARMAN TAYLOR

THERE passed away suddenly, in his 63rd year, at his home in Bowring Park, Liverpool, Harman Taylor. A descendant of John Taylor, of Warrington, 1757, who forsook the Anglican Church and was one of the pioneers of the Unitarian faith in Lancashire. His forebears founded Blackley Chapel and were co-founders of Cross Street Chapel, Manchester. He was a student at Summerville College, Manchester, in 1908 under the Rev. Alexander Gordon, and after his ordination became assistant minister at Ullet Road, Liverpool, to the Rev. Blake Odgers. At the same time he studied medicine and graduated early in 1915, when he was called to the Colours as Medical Officer. During the time he was assistant minister at Liverpool he lived with Sir Sydney Jones, and apart from his ministerial duties at Ullet Road, he quietly assisted his host in the welfare work in a medical capacity of the Unitarian Missionary work in the dockland of Liverpool. He was ever ready to supply for his old College friends. The Unitarian faith was not only an inheritance but his life. His wish was to be buried in the old Church of Childwall near his home and the Funeral Service was conducted by the Rev. Duncan Stewart, of Gateacre.

## SCOTTISH UNITARIAN ASSOCIATION

*SCOTTISH Unitarian Sunday School Union Annual Meetings and Conference, 1950, Loch Lomond Youth Hostel, Balloch.*

**SATURDAY and SUNDAY, 6th and 7th May**

**Saturday, 6th May**

| | | |
|---|---|---|
| 10.30 | a.m. | Reception |
| 11 | a.m. | Sunday School Union, Address by Rev. Walter Long, London, President S.S.A. |
| 3 | p.m. | Annual Business Meeting |
| 5.30 | p.m. | Sunday School Union Annual Business Meeting |
| 6.30 | p.m. | Meeting of Women's Organisations |
| 8 | p.m. | Conversazione |

**Sunday, 7th May**

| | | |
|---|---|---|
| 9 | a.m. | Service, Rev. A. Whitford, Dundee |
| 9.30 | a.m. | Conference, Speaker Dr. Stanley Kennett, Liverpool |
| 11.30 | a.m. | Sunday School Union Conference, Speaker Rev. Walter Long, London |
| 2 | p.m. | Excursions |
| 5 | p.m. | Conclusion |

## CALENDAR

**SUNDAY, April 30th, 1950**

ABERDARE, Highland Place, 11 and 6.30, Supply.
ABERDEEN, Un. Church, Shiree St., 11 and 6, Rev. F. MUNFORD.
ABERYSTWYTH, New Street Meeting House, 11, Mr. TIMOTHY LEWIS.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ARDWELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Rd. Chapel, 11, Rev. A. W. VALLANCE, 6.30, Men's Service, Mr. P. M. OLIVER.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WILDE.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. C. M. KELLY.
BELFAST, Greek (or Servetus), Unitarian Ch., 11, Rev. JOHN KELLY.
BILLINGHURST, Free Church, South St., 11.15, 1st and 3rd Sundays.
BIRKENHEAD, Unitarian Ch., Brackenridge Rd., 6.30, Mr. F. A. FITZPATRICK.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Mr. IBERSON.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. T. DOVEY.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 2.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. LAWRENCE REDFERN.
BRADFORD, Broadway Av., 3.30, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRIDGWATER, Christ Church, Dampiet St., 11, and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30. Rev. G. RANDALL JONES.
BRIGHTON Christ Church, Unitarian New Rd., 11 and 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. JACOB DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHAS. EASTON.
BURNLEY, Unitarian Church, Trafalgar Street, 6, Mr. F. SIMPSON.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 11 and 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Supply.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, Choir Services, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Mr. CLEWES.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCES TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHALK.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. JOSEPH WILSON.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. GEO. PARKINSON.
DOVER, Adrian Street Unitarian Church. 1st and 3rd Sundays, 6.30, Supply.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Anniversary Services, Rev. J. H. CORAM DAVIES.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. H. W. KENDALL.
GEE CROSS, Hyde Chapel. 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Religious Play.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BRAMER.
GUILDFORD, Ward Street Church, 11, Mr. A. G. TARRANT.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEES.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENNIS HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Student U.C.M.
HOLLYWOOD, Kingswood. 11 and 6.30, Rev. T. A. GOSNELL.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH. Unitarian Free Church, 10.30 and 6.30. Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Women's League Service, Miss G. BUSHELL.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mrs. J. L. WHITEHEAD.
HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILPOTT.

ILKESTON, Old Meeting, East St., 11 and 6.30, Rev. WM. BEST.
IPSWICH, Unitarian Ch., Friars St., 11, Mrs. F. J. HAMBLIN.

KENDAL, Market Place Chapel, 11 and 6.30, Supply.
KNUTSFORD, New Meeting House, 11 and 6.30, Rev. H. WHITEHEAD.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MARSH.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HILL.

LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. R. NICOL CROSS.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Mr. C. V. WALTON.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. L. MASON.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Rev. W. SORENSEN.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Supply.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30. Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHIRVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. W. M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CORDELL.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. G. E. HALE. Farewell Service.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GRIEVE.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. F. HINKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. KENNETH J. SMITH.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. ARTHUR PEACOCK.
LONDON, Mansford St. Chapel, Bethnal Green 6.30. Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, 11, Mr. A. STEPHEN NOEL.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, May 7th, Rev. R. I. PRITCHARD.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. E. G. LEE.
LOUGHBOROUGH, Victoria St., 6.30, Mr. J. W. WIDDOWSON.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Br. E. RAMAGE.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Supply.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Moston Ch., Eccles, 10.45 and 6.30, Rev. G. L. CLARKE.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Women's League Services, Mrs. G. SORELL.
MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Supply.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWIGG.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Supply.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE, see LANCASTER.
MORTON-HAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOOKE.
MOSELEY, Christian Church, Stamford Rd., 10.30 and 6, Rev. W. WASHINGTON.

NANTWICH, Old Chapel, 6, Student.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SORELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOOKE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. MORRIS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENDREY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. H. H. CHEETHAM.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PENRHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL-WARREN.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KEMBLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. ERNEST PENN.
PONTYPRIDD, Morgan Street, 6, Rev. ALAN R. TAYLOR.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Church, 10.30 and 6, Supply.

RAWTENSTALL, Unitarian Church, Bank St., 10.45 and 6, Mr. Wm. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. Dr. J. C. FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30, Mr. N. ASHWORTH, 6.30, Mr. T. STOTT.

SALE, Atkinson Rd., 11, Rev. C. A. PIPER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Supply.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. Davies.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. J. WOODHOUSE.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Road, 6.30, Mr. ERIC KAY.
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 11 and 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Supply.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. BASIL VINEY, 6.30, Rev. NOEL JAMES.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. H. SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. JOHN UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. E. KEREKI.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR HILL.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), Last Sunday in Month. 7.30. April 30th Rev. GORDON BEVERLEY.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. S. BURSTON.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. DAVID WILLIAMS.
WHITBY, Flowergate Old Chapel, 6, Supply.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30. Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary the N.U.F., 14 Gordon Sq., W.C.1.

## AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
PERTH, Unitarian Free Christian Fellowship. Seeker's Hall, 421 Wellington St., 11, Hon. Minister, R. H. PRATHERSTONE. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.). 7.15, Rev. J. B. TONKIN. Church Telephone F.A. 8913.

## CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St., 11. Rev. W. P. JEKINS.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

## NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay, Supply.

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## LONDON DOMESTIC MISSION SOCIETY

## THE ANNUAL MEETING

will be held at
28 BELL STREET, EDGWARE ROAD, N.W.1
on **Tuesday, 2nd May, 1950, at 7.30 p.m.**

Addresses by Dr. DOROTHY TARRANT and the Missionaries

It is hoped as many subscribers and friends as possible will show their sympathy and support by being present.

Refreshments will be served at 7.30 p.m.


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### MISCELLANEOUS

CORRECTION. We are asked to announce that the address of Mr. Wm. Millar, of Rawtenstall, is 9 Raby Street, and not as printed in the 1950 Year Book.


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## CENTENARY APPEAL FUND

**£2,000 a Year is Urgently Needed for the Next Five Years**

THE APPEAL COMMITTEE of the Unitarian College, Manchester, wish to express their appreciation of the support which is now being given to the £10,000 Centenary Appeal Fund by many churches and friends throughout the country.

For the next five years the sum of £2,000 a year must be found to enable U.C.M. to carry on its task of providing the ministers who are so urgently needed by many of our churches. In the last twelve months seven new ministers have gone out from the College, and a further thirteen students are now taking courses there. This work must not be allowed to fail through want of funds.

It is appreciated that many churches and people who know that proposals are now under discussion for unifying the work of U.C.M. and Manchester College, Oxford, have been waiting to see the result of these discussions before giving their support to the Appeal Fund. Some have thought that the discussions might even make the Appeal unnecessary. In view of this widespread feeling, and to help the discussions, the Appeal Committee have for some time refrained from giving full publicity to the Appeal, even though they knew that this might damage the Fund's prospects of success.

It is now clear, however, that unification will be achieved only gradually; and, meanwhile, the financial position of U.C.M. must be made secure at once. The U.C.M. College Committee have therefore decided that an immediate effort must be made to press on with the Appeal at once and that the effort must be maintained for the full five year period originally planned for the Appeal.

**This decision to carry through the Appeal has the full backing of the Council of the General Assembly. It was also recently endorsed at a joint meeting of representatives of M.C.O. and U.C.M.**

The Appeal Committee are writing to all ministers and church secretaries announcing the decision to continue the Appeal, and reports of its progress will be given month by month in THE INQUIRER.

It is now intended that the Appeal shall be carried on until 1954, whatever may be the outcome of the proposals for unifying the Colleges. Even if unification is achieved in full before 1954, the joint institution will still have to be sustained in part by voluntary support from the Unitarian and Free Christian Movement, and the Fund will be maintained and applied for the benefit of the united College.

**All churches and friends are asked to give their utmost support to this effort.**

The following are the names and addresses of the Appeal Officers:—

*Appeal Chairman:* MAJOR J. H. BOUNDS, M.C., Glenwood, Lightwood Road, Buxton, Derbyshire.

*Appeal Secretary:* REV. E. D. DAVIES, 14 Conduit Road, Sheffield 10.

*Appeal Treasurer:* A. K. ROSS, B.C.L., M.A., 24 Brooks Road, Manchester 16.

Please send gifts to the Appeal Treasurer. By signing a Deed of Covenant, subscribers will enable the College to reclaim Income Tax for the benefit of the Fund. The Treasurer will supply you with a Covenant form.

### DEATHS

KINGSLEY.—On April 20, at Bath, Peggy, devoted wife of Charles Kingsley. Funeral private Memorial Service, Trim Street Chapel, Bath, at 2.15 p.m., Monday, April 24.

JOHNSON.—On April 22, Emily Kezia, widow of Samuel Tourney Johnson, at 30 Priory Road, N.W.6 in her 88th year.


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Printed at THE CHISWICK PRESS, 2 Clements Inn, Strand, London, W.C.2, and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) JAMES HEYWOOD, Deansgate. Saturday, April 29th, 1950.